



M. Stacey (1.)

MORNING AMUSEMENTS

OF THE

K - - - of P - - - - -

OR, THE

MODERN SYSTEM

OF

REGAL POLICY, RELIGION, JUSTICE, &c.

TRANSLATED from the PARIS EDITION, just imported,

Old Steningsford Hall.

L O N D O N :

Printed for G. ROBINSON and J. ROBERTS, at Addison's
Head, in Pater-noster-Row. MDCCLXVI.



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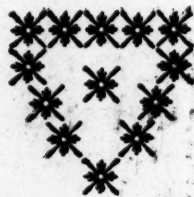
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MORNING

MORNING AMUSEMENTS,

BY THE

K - - - of P - - - - - .

MORNING I.

The ORIGIN *of* our HOUSE.

IN the times of disorder and confusion, we saw, in the midst of barbarous nations, the outlines of a new sovereignty. The governors of different countries threw off the yoke; and having soon become sufficiently powerful to make themselves feared by their masters, they obtained privileges which they abused, or rather, by forcing submission, they destroyed obedience. Amongst the number of these insolent rulers, many laid the foundation of the first

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great

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great monarchies ; and probably, to say the truth, all emperors, kings, and sovereign princes, are indebted to them for their dominions. With respect to ourselves, we are most certainly in this predicament. You blush. I forgive you — but do not be so childish for the future ; and know, once for all, that, with regard to dominion, we grasp when we can ; and there is never any harm done, except when we are compelled to make restitutions.

THE first of our ancestors, who acquired some rights of sovereignty in the country which he governed, was Tassillon de Hohenzolleron ; the thirteenth of his descendants was the burgrave of Nuremberg, the twenty-fifth elector of Brandenburg, and the thirty-seventh king of Prussia. Our house, like others, has had its Achilles's, its Ciceros, its Nestors, its idiots,



ots, its sluggards, its learned women, its step-mothers, and most certainly its women of gallantry; it has also been frequently aggrandized by right, a thing unknown except among happy people, or those that are the strongest; for we see, in the course of our successions, those of convenience, expectation, and protection. From the time of Tassillon to that of the great elector, we did but vegetate. There were fifty princes in the empire that we no-way surpassed in any thing; and, to speak properly, we were nothing more than a branch of the great *Chandelier* of Germany. William the Great, by his brilliant actions, drew us from this level; and at length, in 1701, (which is not long ago) vanity placed a crown upon the head of my grandfather. It is from this epocha that we are to date our real existence, as it gave us the authority of kings, and enabled us to treat

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with

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with all the great powers of the world as equals.

If we were to enumerate the virtues of our ancestors, we should easily discern, that our house is not indebted for its aggrandizement to these advantages. The greatest part of our princes have behaved ill ; but accidents and circumstances have favoured us. I shall even make you observe, that our first diadem was fixed upon one of the weakest and most vain heads, and upon a crooked body and hunch back. I see, my dear nephew, that I leave you in a state of perplexity with respect to our origin. It is said, that this Count Hohenzollern was of a great house ; but, in truth, no man ever appeared in the world with fewer titles. However, as we now boast of having been long descended from a good ancestry, let us stick to that.

The DISPOSITION of my KINGDOM.

I AM not happy in this respect; if you have a mind to be convinced, cast your eyes over the map, and you will see that the greatest part of my dominions are divided in such a manner as to render them incapable of furnishing each other mutual assistance. I have no great rivers that run through my provinces; some few water their coasts, but scarce any intersect them.

The SOIL of my DOMINIONS.

MORE than a third of my dominions are uncultivated; another third consists of woods, rivers, and marshes; the other third, which is cultivated, furnishes neither wine, olive, nor mulberry trees. Fruit and vegetables

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tables are produced by dint only of care, and but very little is brought to perfection. I have only some cantons in which rye and wheat are of any value.

Of the MANNERS of the INHABITANTS.

I CANNOT give any fixed opinion upon this subject, as my kingdom consists of nothing but pieces inlaid : all that I can say, for certain, is, that all my subjects are brave and hardy ; no epicures, but drunkards ; tyrants upon their estates, and slaves to my service ; insipid lovers and morose husbands ; very cool-headed, which I take to be stupidity at the bottom ; adepts in jurisprudence, small philosophers, smaller poets, and still smaller orators ; affecting great simplicity in their dress ; but considering themselves

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selves very elegant with a large hat and a little bag, great boots coming up to the waist, a little cane, a short coat, and a long waistcoat. With respect to the women, they are almost all fat and nurses; they are very gentle, fond of housewifery, and are pretty faithful to their husbands. As to the girls, they enjoy the fashionable privileges, which I am so little displeased with, that I have endeavoured to excuse their weakness in my memoirs. These poor creatures should be at their ease, to prevent their learning an infamous practice, by which they might in security amuse themselves, but which would be very prejudicial to the state; and as a still farther encouragement, I take care to give the preference in my troops to the offspring of their love; and if it is indebted for its existence to an officer, I make him carry an ensign, and often give him a commission before his turn.

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MORNING II.

Of RELIGION.

RELIGION is absolutely necessary to a state, none but fools will dispute this maxim; a king must be very unskilful to suffer his subjects to abuse it: but a king must be wanting in wisdom to really profess any. Pay proper attention, my dear nephew, to this; religion is the greatest of all tyrants over the heart and mind, as it agrees neither with our passions nor the extensive political views proper for a monarch. The true religion of a prince is his own interest and glory. The state should dispense with his adopting no other. He may nevertheless preserve an external casual religion to amuse those who observe and are about him.

If

IF he fears God, or to speak like the priests and women, if he fears hell like Lewis XIV. in his dotage, he becomes timid and childish, and is worthy of being a capuchin friar. Is the object to profit of a favourable opportunity to seize upon a province? an army of devils appear to your sight as its defenders, we are weak enough to believe that this is injustice, and we proportion our own chastisement to the crime. Are we about entering into treaties with other powers? Were we only to reflect that we are christians, all is lost—we must be constantly duped. With respect to war, this is a trade wherein the smallest scruple would spoil every thing. In fact, where is the honest man who would carry it on, if we were not entitled to make rules which allow of pillage, fire, and carnage?

I DO

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I do not, however, say that impiety and atheism should be publicly proclaimed, but we should think according to the rank that we possess. All the popes who have enjoyed common sense, have had sentiments of religion suitable to their aggrandizement. It would be the summit of folly if a prince confined himself to little insignificant points, which were invented only for the people. Besides, the best method, in the world to banish fanaticism from his dominions, is to shew the most cold indifference with regard to religion. Believe me, my dear nephew, the holy mother has her little caprices as a woman ; she is always inconstant. Stick to sound philosophy ; this is consistent, clear, strong, and inexhaustible as nature's self ; and you will soon find that there will be no dispute of any consequence concerning religion supported in your kingdom, for parties
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are all formed only upon the weakness of princes or their ministers. An important reflexion which I must communicate to you is, that your ancestors have acted in the most sensible manner in this respect: they made a reformation which gave them an apostolical air, at the same time that it filled their purse. This was, doubtless, the most sensible change ever made in these matters; but as there is scarce any thing more to be got, and as it would be dangerous now to follow their footsteps, we must stick to toleration. Tenaciously adhere to this principle, my dear nephew, and always say that every one may offer up his prayers in my kingdom in whatever manner he pleases, for if you once seem to neglect this matter, all is lost in your dominions; and this is the reason why my kingdom consists of several sects. In some places those of the reformed

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reformed church are in possession of all the employments, in others the Lutherans have the same advantages. There are some provinces where the Catholics are so prevalent, that the king cannot send above one or two protestant deputies, and I dare aver to you, that of all the ignorant and blind fanatics, the Romans are the most violent and atrocious. The priests of this extravagant religion are ferocious brutes, who preach nothing but a blind submission to their decrees, and who command like despots: They are inexpressibly ambitious transgressors, robbers and assassins. See Rome! with what insolent stupidity she dares arrogate to herself the right of commanding monarchs. As to the Jews they are poor, little, wandering rogues, who at the bottom are not so much in the wrong as is supposed. Out-cast, hated, persecuted almost every where, they

they pay pretty punctually those who tolerate them, and revenge themselves by duping those fools whom they meet in their way. As our forefathers made themselves christians in the ninth century to please the emperors, Lutherans in the thirteenth to seize upon church estates, and reformers in the sixteenth to please the Dutch, on account of the succession to Cleves; we may very well make ourselves indifferent, in order to preserve the tranquility of our dominions. My father had formed an excellent project, but he did not succeed in its execution. He had engaged the president Laen to draw up a little treatise upon religion, in order to unite the three sects in one; the president spoke ill of the pope, treated St. Joseph as a good sort of a man, took St. Rock's dog by the ears, and pulled St. Anthony's pig by the tail. He did not believe in
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the chaste Susannah, he looked upon St. Bernard and St. Dominic as two courtiers, as subtle as knavish, and accused St. Francis of foul deeds as a saint. The eleven thousand virgins had no more credit with him than all the saints and martyrs of Loyola. As to mysteries he agreed that an explanation of them should not be attempted, but that good sense should prevail every where, and words not be allowed to supply its place. As to the Lutherans they were his main prop, and he wanted the Catholics to throw off a little of their faith with respect to the court of Rome; but he was of opinion that the Lutherans should lay aside the subtilties of their disputes; as he thought, that when a few distinctions were removed, they would find themselves very close to one another. He imagined it would be more difficult to bring the Calvinists near,

as they had more titles than the Lutherans. He, nevertheless, proposed a good expedient, which was to have no other than God for a confidant at communions. He looked upon the worship of images as a bait for the people. He thought it was necessary that a peasant should have a faint of some kind or other. As for the monks he expelled them, because he considered them as enemies, who want to raise heavy contributions. With regard to priests he gave them their governesses for wives. This made a great noise; the good dames thought they were betrayed, and that it was a sacrilege, as it infringed upon the mysteries. If this piece had been relished, every method would have been taken to execute the scheme that was planned. I have not given it up, my dear nephew, and I flatter myself I have paved the way for your putting it in execution.

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execution. We should be serviceable to all mankind by uniting them into one fraternity, and by giving them a gentle and easy law to live together like friends and relations, by inculcating the absolute necessity of living and dying in peace, and making their sole happiness consist in social virtues. These maxims being once implanted in the hearts of children, the universe would thenceforward make nothing more than a numerous family, and the so much vaunted golden age would not approach that felicity, which I so ardently wish for, and which would be enjoyed without interruption.— This is my plan of accomplishing the design; I endeavour to spread throughout every thing that is written in my kingdom, a contempt for all that tended to bring about the Reformation, and I never lose the smallest opportunity to disclose the
ambitious

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ambitious views of the court of Rome, priests and ministers: I shall by degrees accustom my subjects to think like myself, and I shall wean them from all prejudices.

BUT as a doctrine is necessary, I shall, if I live long enough, produce some man of elocution to preach up one. I shall at first seem inclinable to persecute him, but by degrees I shall declare myself his defender, and I shall with warmth embrace his system. If you will have me reveal it, this is already done. Voltaire has wrote the preamble; he proves the necessity of receding from all that has been hitherto said upon religion, as the controvertists do not agree in any point. He draws the picture of the chief of every sect, with such simple freedom as seems to carry with it all the testimonies of pure truth. He has dug up anecdotes of
C popes,

popes, bishops, priests and ministers, that spread a singular gaiety over the work, which is wrote in so close and rapid a stile, that it does not allow the reader time to reflect; and as an author, compleatly master of the most subtle arts, he seems to be a writer of the greatest veracity that ever took pen in hand, even when he advances those principles that are the most doubtful. D'Alembert and Maupertuis have laid the ground-work of this performance, and the whole is calculated with such exactness, that one would be inclined to believe they had endeavoured to demonstrate to themselves, before they attempted to convince others. Rousseau has been at work for four years, to remove every kind of objection. I already enjoy the prospect of mortifying all those ignoramus's who dare contradict us; for that army of prelates and priests are

are constantly convened to impose upon the mob, who have neither the capacity nor time to reflect: Wherefore in those countries where priests abound, the people are more miserable and ignorant than in protestant countries.—Priests are like soldiers, who do mischief only for amusement, and by habit. They have already a chain of fifty consequences for every object of dispute, and at least thirty reflexions upon every article of the holy scripture. They are even now employed to prove that every thing that is promulgated at present is nothing more than a fable, that there never was any terrestrial paradise, and that it is degrading the dignity of God, to believe that he made a mere natural of his likeness, and the most perfect creature an easy female libertine; for after all they add, there was nothing but the length of the serpent's

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tail that could have reduced Eve, and this would evince a shocking disorder in the imagination. The marquis D'Argens and M. Fermey have drawn up the plan of a council. Here I shall preside, but without pretending that I derive the least ray of light more than others from the holy ghost. There will be only one minister of each religion, and four deputies of each province, two being of the nobility, and two of the third estate. All the rest of the priests, monks, and ministers in general, will be excluded, as persons whose interest is concerned; and that the holy ghost may seem more likely to preside in this assembly, it shall be agreed to decide candidly according to the dictates of common sense.

MORN-

MORNING III.

Of JUSTICE.

WE equally owe our subjects justice, as they owe us respect. By this, I understand, my dear nephew, that justice should be administered to men, and particularly to our subjects, when it does not subvert our rights, or wound our authority; for there should be no equality between the right of the monarch, and the right of the subject, or the slave; but we should be just and steady, when it is necessary to judge or determine right between any subject whatever and another. This act alone is sufficient to make us adored. But take particular care that this justice does not overthrow you. Remember Charles I. who was led to the scaffold by that justice

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which the people implored and claimed by outcries. I was born with too much ambition to suffer any order in my states to cramp me; and this was certainly the only reason that induced me to frame a new code. I know that I put the good lady in a *pet-à-lair*; but I dreaded her eyes, because I knew her influence upon the people, and I knew that judicious princes, in satisfying their ambition, might often make themselves adored. The majority of my subjects imagined that I was affected with the evil consequences of chicanery. Alas! I own to you, and I sometimes blush at it, that this was so far from being my object, that I even regret the loss of those little advantages it procured me; for the taxes upon law-proceedings and stamp-paper have diminished my revenues near 500,000 livres. Do not, my dear nephew, let yourself be dazzled

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by this word justice; it is a word that has various meanings, and which may be explained different ways. This is the sense I understand it in: Justice is the image of God. Who then can arrive at such a height of perfection? Is it not reasonable for every mortal to desist from the scheme of possessing it entirely? Look over all the countries of the world, and examine if it be administered in the same manner in any two kingdoms. After that, consider the principles whereby men are actuated, and see if they agree. Why then should there be any thing extraordinary in a man being just after his own manner? When I was desirous of casting my eyes upon all the tribunals in my kingdom, I found an immense army of men of the law, all esteemed honest men, but very much suspected of not being so. Each tribunal had its superior; I myself had mine; for opposition

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was made to the determination of my council. This did not displease me, as it was customary *. In examining the progress which justice made in my dominions, or rather in seeing chicanery every day increase and grasp the property of all my

* In the course of time lawyers struggle with the monarch, and they often overthrow him. Under a weak prince surrounded with ignorant or rapacious ministers, lawyers rise up, strengthen themselves for the love of the people, whose cause they always pretend to embrace; and by degrees they compass their design so far as to demolish the idol whom they publickly adored. Let the artful intrigues of the parliaments of Paris be remembered. Under pretence of abolishing taxes, they exaggerate evils to their monarch, they depict the state in its direct course to ruin, they heat the enemies audacity, destroy the subjects patriotism, and terminate by seizing upon the administration: Instead of administering justice to the aggrieved, who surround them with misery, they drag them with their car, rifle them, and send them away barefooted, to perish with hunger upon a dunghill. All the philosophers of Paris are roused against these open depredations, which are practised with impunity against the weak: The people of justice have always been depraved and rapacious in this kingdom. Read *Le Chanceliér de L'Hopital*, and you will be convinced.

subjects,

subjects, I was terrified at those winding and immense labyrinths, wherein thousands of my subjects were swallowed up, and perished alive. But what gave me the most uneasiness, was that positive and immutable air of the lawyers, that spirit of liberty inseparable from their principles, and that artful manner of preserving their advantage, and of crushing their enemies, by the appearance of the most rigid equity. I recalled to my memory all the rigorous, though frequently capricious acts of the English parliament and that of Paris, and my admiration was raised to find them frequently shameful to the majesty of the throne. It was in the midst of these reflexions, I determined upon sapping the foundation of this great power; and there was no other method, than by reducing it to its utmost simplicity, to bring it to the point I desired. You will, per-

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perhaps, my dear nephew, be surprized, that people who have no arms, and who never speak but with respect of the king's sacred person, should be the only people capable of prescribing laws to him. It is precisely for these reasons, that it is not difficult for them to interrupt our authority. They cannot be suspected of violence, as they constantly speak to us with the greatest decency; but our subjects are soon fettered by this steady eloquence, which seems produced only for their happiness and our glory. I have often considered the advantages that are produced to a kingdom by a body that represent the nation, and who are the depositary of its laws: I even believe that a king's crown is more secure, when it is presented to him, or preserved by them; but he should be a man of merit, and animated with good principles, to have his actions every day scrupulously canvassed.

AN ambitious man must renounce such dependence: I should have been incapable of performing any thing, had I been cramped. I may perhaps pass for a just King, but I shall not be allowed the title of Hero.

THE monarch is more frequently exposed to the vicissitudes of fortune than the despot; but, on the other hand, the despot must be active, enlightened, and unshakeable. More virtues are required to shine in an arbitrary state, than in a monarchy. The courtier adulates the monarch, caresses his vices, and deceives him; the slave prostrates himself before the despot, abases himself, and enlightens his master: It is therefore more useful for a great man to reign as a despot, but more grievous for a people to live under such a government.

M O R N I N G IV.

Of POLICY.

AS it has been agreed amongst men, that to impose upon one another is dastardly and criminal, a term has been sought for to soften the thing, and the word *policy* has been chosen. This word was doubtless thus applied only in favour of sovereigns, as we cannot be decently treated as rogues and cheats. Be this as it may, this is really my notion of policy. I understand, my dear nephew, by the word policy, that we be constantly endeavouring to dupe others ; this is the means of gaining advantages, or at least being upon a par with all men. For assure yourself that all the states of the world run the same career, and this
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is the hidden goal of all the world, great as well as little. Now this principle being once established, do not blush at making alliances, and deriving all the advantage to yourself. Do not be guilty of so great a mistake, as not to quit them, as soon as you think they are contrary to your interest, and particularly observe, to support strongly this maxim, that to fleece your neighbours is putting it out of their power to hurt you. To speak with propriety, *policy* raises and preserves kingdoms: so that, my dear nephew, it must be thoroughly understood and comprehended in its greatest latitude. To this end, we divide it into state policy and private policy. The first relates only to the great interests peculiar to princes.

Of

Of PRIVATE POLICY.

A PRINCE should never display any other than his good side, and to this you should give the most serious application. When I was prince royal, I troubled myself very little with military affairs. I loved my ease, good chear, and the bottle, and was a frequent votary to Venus. When I became King, I put on the soldier, the philosopher, and the poet, I lay on straw, eat ammunition bread at the head of my camp, and drank very little before my subjects, and I seemed to despise women. My manner of behaving in war is this ; upon a march I travel without a guard, and both night and day ; my train is not numerous but well chosen ; my carriage is quite plain, but on the other hand it hangs very easy upon springs, and I sleep in it as well
as

in bed. I seem to pay no attention to the manner of living. One scullion, a cook, and a pastry-cook, are all my kitchen officers. I order my own dinner, and this is not the worst thing I perform, because I know the country, and what I ask for, either as to game, fish, or butchers meat, is the best it produces. When I arrive at any place I appear fatigued, and I shew myself to the people in an old great coat, and an ill-combed wig. These are mere trifles that frequently make very extraordinary impressions. I give audience to all the world, except priests, ministers, and monks; as these gentlemen are used to be heard at a distance, I listen to them from my window; a page receives them, and pays my compliments to them at the door; in all that I say I constantly appear to have nothing but the good of my subjects at heart, I

put

T. K. STAVELEY,

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put questions to the nobles, to the shopkeepers and artists, and I enter with them into every minutia. You have heard, as well as me, my dear nephew, the adulations of these good people. Do you recollect the person who said that I must needs be very good to do myself so much harm, after having carried on so long a war? and do you recollect him who pitied me with all his heart, in looking at my old great coat, and the little dishes that were served up at my table? The poor man did not know that I had a good coat underneath, and thought that one could not live without a ham and a quarter of veal at dinner.

WHEN I review my troops, before I pass a regiment, I take the trouble of reading over the names of all the officers and serjeants, and I recollect three or four of them, with the names of their companies. I
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get minute information of the little abuses committed by my captains, and I give all the soldiers leave to complain. When the hour of the review comes, I quit my apartment; the populace soon surround me, without my allowing them to be driven away; and I speak to the first person that is near me, who can make the best answers. Being come to the regiment, I make the soldiers go through their evolutions, I go slowly through all the ranks, and I speak to all the captains. When I am opposite to those whose names I recollect, I name them, as well as their lieutenants and serjeants. This makes me appear to have a most uncommon memory, and great penetration. You saw, my dear nephew, the manner in which I humbled that major, who gave too short shirts to his company; I did it so well, that one of the soldiers had the effrontery

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to pull his shirt out of his breeches. If a regiment perform their exercise badly, I have a method of punishing them ; I order them to go through their exercise thirteen days longer, and I allow none of the officers to eat with me : If they perform well, then I admit all the captains and some of the lieutenants to eat at my table.

By reviewing in this manner, I know my troops to the very bottom; and when I meet with an officer who answers me steadily and with cleverness, I put him down in my catalogue, to make use of him upon occasion. The world has hitherto thought, that the love I bear my subjects induced me to visit my dominions as often as possible : I shall let them continue in this opinion, but this is one of my smallest motives ; the truth is, I am obliged to
do

do it, and for this reason. My kingdom is despotic; consequently, he who is in possession of it, has the sole government of it. If I did not frequently go through my dominions, the governors would take my place, and by degrees throw off the principles of obedience, to adopt nothing but principles of independence.

BESIDES, as my orders must necessarily be haughty and absolute, those who are my representatives would take upon themselves a tyrannical air; whereas, by visiting my kingdom from time to time, I am at hand to acquaint myself with all the abuses of my delegated power, and to restrain within the limits of their duty those who are inclinable to surpass its boundaries. Add to these reasons, that of making my subjects believe I come to their fire-

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sides to hear their complaints and remedy the evils.

Of the BELLES-LETTRES.

I HAVE done all I can to obtain a reputation in the republic of letters, and I have been more successful than cardinal Richlieu, for, thank God, I pass for an author; but, between you and I, the race of Geniuses are a cursed race; they are by reason of their vanity a most insupportable set of people: proud, despising the great, still thirsting after grandeur; tyrants in opinion, implacable enemies, inconstant friends, hard to deal with, and often panegyrist and satyrist in the same day. They are, nevertheless, necessary men to a prince who would reign despotically, and who is a lover of glory. They are distri-

distributers of honours; without them no solid reputation is to be acquired. They must, therefore, be caressed through necessity, and recompensed through policy. As this is an occupation that estranges us from the vocations worthy of a throne, I never write but when I have nothing better to do; and to give me some little ease, I have at my court some men of parts, who are employed in revising my ideas. You saw with what respect I treated M. D'Alembert in his last visit. I always made him eat with me, and was constantly praising his merit. You was even surprised at the great attention I paid this author: you do not know, perhaps, that this writer is listened to at Paris as an oracle, that he never speaks of any thing but my talents and virtues, and that he every where maintains that I have the characteristics of a true hero and a great king. Besides,

it gives me some pleasure to hear myself praised with wit and delicacy; and to own the truth, I am very far from being insensible to my own elogiums: I know very well that all my actions are unworthy of praise, but D'Alembert has withal such a pretty manner of conveying his applause, when with me, that he never opens his mouth but to say civil things. Voltaire was not of this turn, and so I sent him off; this I made a merit of to Maupertuis, but in fact I was afraid of him, because I was not sure of always doing him the same service; and I knew very well, that if I had given him a crown less, my head would have suffered a thousand slaps from his genius. Besides, every thing considered, and after having taken the advice of my academy, it was determined that two men of superior intellects could never breathe the same air. I forgot
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to tell you, that in the midst of my greatest distresses, I never forgot to pay the genius's their pensions. These philosophers look upon war as the highest pitch of stupidity, as soon as it affects their purses.

Of the MINUTIÆ.

WOULD you chuse to learn how to satisfy all the world at little expence? Here is the secret:—let all your subjects be allowed to write to you directly, and to speak with you, and when they do it, answer or listen. But now for the stile necessary to be used upon these occasions.

“ If what you represent to me is true—I will do you justice:—but at the same time remember in how exemplary a manner I punish calumny and falshood.

I am your king,

FREDERIC.”

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If

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IF complaints are made, listen with attention,—or with an air which gives the belief of it—let your answer be spirited and laconic. A couple of letters in this stile, and a couple of answers in this manner, will rid you of many tiresome applications, and will give you in your dominions, and more particularly in foreign courts, at once an air of simplicity and attention, which form the character of kings. I know very well, my dear nephew, that from the two letters that were extant in the countries conquered by the French in 1757, I was esteemed amongst them for the most popular, as well as the most consistent and equitable, of kings.

OF DRESS.

IF my grandfather had lived twenty years longer, we should have been destroyed,

destroyed, because his birth-day would have consumed the whole kingdom. I never wear any thing but my uniform. The military think this is through respect to the vocation; but in fact this is nothing more than to set an example. My father had a very lucky fancy, when he pitched upon blue for the festive colour. When a person is not rich, and he has a mind to appear genteel, slight trimmings should be avoided. Embroidery and lace should be left to voluptuous, effeminate princes, who exist only in balls and debauchery. Frivolous men are compelled to study new and extravagant fashions every day, that they may please the women, who are their sole occupation.

Of PLEASURES.

LOVE is an inexorable deity to all mankind. If you resist his shafts
in

in a formidable attack, he does but renew the charge,—so that, take my advice, be not so vain as to oppose him. He will always get the better of us. Though I have no reason to complain of his tricks to me, I advise you not to follow my example, as it might in the end have fatal consequences, and by degrees your governors and officers would raise recruits more for their pleasure than your glory, and you would in the end find your army like your uncle Henry's regiment. I should have been fond of hunting, but your grandfather's great huntsman's accounts have cooled that passion. My father told me a hundred times, that there were but two kings in Europe who could afford to start stags, because it is derogating to hunt as a private gentleman, when one has a crown upon one's head. Nature endowed me with very gentle dispositions. I am
fond

fond of good eating, wine, coffee, and spirituous liquors; my subjects, nevertheless, believe that I am the soberest king in the world. When I eat in public, my German cook dresses the dinner; when I eat in private, my French cook exerts his greatest skill to gratify my appetite—and it must be owned that I am somewhat nice. Philosophers are quite right when they say, the senses deserve two hours attention every day; for in fact what would our existence signify without them? I have some pleasure at play; but I cannot habituate myself to lose. Besides, gaming is the speculum of the soul, and therefore cannot be so conveniently admitted into my plan, because I would not chuse that the reflection of mine should be often visible. I am very fond of public amusements, and particularly of music; but I find an opera costs a great deal

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of money, and I should have a much higher relish for a fine voice and a good violin, if they were not so expensive. As nobody can be imposed upon with respect to their expence, I have exerted my utmost endeavours to prove their utility, and even necessity; but my veteran generals would never agree with me, that a singer or a virtuoso should be rewarded with the same salary as themselves. Here, my dear nephew, I will teach you the real value of man. Believe me, he is constantly governed by his passions—self-love constitutes his glory, and interest and ambition are the incessant props to his virtues. Are you inclined to pass for a hero? do not let crimes scare you. Do you want to pass for a sage? disguise yourself with art.

MORNING

M O R N I N G V.

Of STATE-POLICY.

STate-policy is reduced to three principles: the first is to preserve, and, according to circumstances, to aggrandize oneself; the second, to engage in alliances but for advantage; and the third, to make oneself feared and respected at the greatest crisis.

First PRINCIPLE.

WHEN I ascended the throne I examined my father's coffers. His strict œconomy enabled me to form great projects. Some time after I reviewed my troops, I found them superb; after this review I returned to my coffers, and from thence I drew
a suf-

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a sufficient sum to double my army. When I had thus much increased my power, it was natural for me to extend my notions beyond merely preserving what I had, so that I soon resolved upon availing myself of the first opportunity that should offer. In the mean time, I exercised my troops well, and did all my endeavours to attract the eyes of Europe to my proceedings. I reviewed them every year to appear more judicious, and I at length accomplished my design. I turned the brain of all the princes of Europe : every one thought he should be ruined, if he could not gain some influence with the monarch of Prussia. My soldiers to a man fancied themselves worth two of any other prince's, when they were imitated by every general in power.

WHEN my troops had thus acquired an advantage over all others,
I was

I was entirely taken up how to frame pretensions to different provinces. I had four capital objects in view; *Silesia, Polish Prussia, Dutch Guelders, and Swedish Pomerania*. I confined myself to *Silesia*, as this one object was more worthy of my attention than all the others, and as circumstances were there more favourable for me. The execution of my other projects I left to time. I shall not display to you the validity of my claims to this province, they have already been established by my orators. The empress queen opposed them with hers, and the cause was decided with sword, fusée, and cannon. But to return to the circumstances: they offered themselves in this manner.

FRANCE wanted to wrest the empire from the house of Austria. Nothing could be more lucky for me.

France

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France wanted to create an establishment in Italy for the infant; this highly pleased me, because it could not be done but at the queen's expence. France at length conceived the glorious project of marching to the gates of Vienna;—this was the crisis I waited for to seize upon Silesia. Therefore, my dear nephew, take care to have money, wait for favourable circumstances, and you will be certain of not only preserving your dominions, but of aggrandizing them. There are some pseudo-politicians who pretend that a state which has attained a certain pitch, should not attempt surpassing it, because the systematic equilibrium has pointed out the limits of each respective power. I recollect that Lewis the XIVth's ambition had like to have cost France very dear, and I know the uneasiness I have had on account of my own. I likewise know

know that France in its greatest exigencies disposed of a crown, and preserved the provinces she had conquered ; and you have just seen that in the midst of that tempest which threatened me, I lost nothing, so that every thing depends upon circumstances and the courage of the victor.

You can scarce believe, my dear nephew, how necessary it is for a king and a state frequently to quit the beaten track, as there is no other way of imposing authority and acquiring a name but by the marvellous.—The balance of power is a phrase that has held the world in entire submission, as it was thought to insure constant possession ; but, in truth, this is only a phrase—for Europe is a family in which there are very bad brothers, and very unkind relations. I farther say, my dear nephew, that it is by despising this

E system

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system that we reach the magnanimous goal. Observe the English, they have fettered the sea — this haughty element dare no longer bear any ships, but with their permission.

The result of this is, that something should be constantly attempted, and that we should be persuaded we are equal to every thing. All that is necessary is, to take care not to let your vanity proclaim too much your pretensions, and particularly to support two or three eloquent orators at court, and leave them to justify your conduct.

Second PRINCIPLE.

TO enter into advantageous alliances, is a state maxim, and no power can be authorized to neglect it. Hence will follow this consequence,
that

that an alliance should be broke as soon as it becomes pernicious. In my first war with the queen, I abandoned the French at Prague, because I obtained Silesia by the bargain. If I had led them to the gates of Vienna, I should not have been so great a gainer.—Some years after I renewed my engagements with them, because I was willing to attempt the conquest of Bohemia, and I had a mind to keep this power in petto in case of need. I have since slighted this nation to unite with that which offered me the most. When Prussia, my dear nephew, has made its fortune, it may then pretend to good faith and constancy, which at best belong only to great states and little sovereigns. I have already told you, my dear nephew, that when a person talks of *policy* he means something very like *knavery*—this is really the case. Nevertheless there have been men of in-

tegrity who have erected systems of probity upon this basis. So that you may risk any thing with your ambassadors. I have met with those who have served me at the risk of their necks upon the tops of houses—and who to discover a mystery have picked a king's pocket. Retain those, in particular, who have a talent for ambiguity and equivocation. It would not be amiss to keep political physicians, and even political locksmiths—they may sometimes be of eminent service to you.—I have experienced all the advantages that may be derived from them.

Third PRINCIPLE.

THE summit of great policy is to make yourself respected and feared by your neighbours. This may be accomplished two different ways; the

the first is, to be possessed of real force and actual resources; the second is, to know the proper use of what we possess:—we are not in the first state, and therefore I have omitted nothing, in order to be in the second. There are princes who imagine that every embassy should be brilliant. M. Richelieu, when at Vienna, was, nevertheless, an impediment to the interest of the French, as the Austrians imagined that the whole nation was as much perfumed as he who represented it.

For my part I am of opinion, that the noble manner in which an ambassador makes his master speak, gives him greater influence than the pageantry of equipages; for this reason I will have no more ambassadors, but only envoys. Moreover the first post is too difficult to be filled, as it requires a man of great dignity,
very

very rich, and who is an adept in politics; whereas for the latter, the last qualification only is sufficient. By adopting this system, you will save every year very considerable sums, and your business will be equally well done. There are, however, my dear nephew, certain occasions which require magnificence; as for instance, when it is necessary to have a rupture with another court, or make alliances by treaty or consanguinity. These should be always considered as extraordinary embassies, to impose respect upon your neighbours. Never ask any thing faintly, seem rather to exact it. If you are slighted, reserve your vengeance till such time as you can obtain complete satisfaction, and, above all things, be not afraid of reprisals; your glory will not receive any tarnish therefrom—Your subjects, indeed, on whom they may light, will

I have

have reason to complain of their hard fate. Here is the point that requires great attention. All your neighbours must be persuaded, that you have no doubts concerning any thing, and that nothing can surprize you.—Endeavour to pass upon them for a dangerous prince, who acknowledges no other principles but those that lead to glory: but in such a manner, that they may be perfectly convinced you would rather lose two kingdoms, than not be talked of by posterity. As these sentiments are not compatible with souls of every stamp, they strike, they confound the greatest part of men—and this is what really constitutes, in the opinion of the world—the great monarch.

WHEN a foreigner visits your court, heap civilities upon him, and particularly endeavour to have him
always

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always with you:—this is the method of concealing from him the vicious part of your government. If he is a military man, make your first regiment of guards exercise before him, and command them in person. If he is a genius who has written any thing, let him observe his own production upon your table, and talk to him of his talents. If he is a trader, graciously listen to him, caress him, and endeavour to fix him in your country.

F I N I S

